

The Trinity by Fr Peter Little SJ

We're Celebrating the twentieth anniversary of the Humane Vitea Encyclical. And there are various articles in papers where it's taken for granted that the whole thing is nonsense. Nobody ever reads it and what's the Church, wasting our time for. And this is said with an arrogance that's really becoming unbelievable and quite intolerable. And it just shows you that people can write, think and give lectures as though everybody agrees with them, and that the church has made a great mistake in promoting this doctrine. The pope didn't go about it in the right way. They're still coming out with the same arguments that they gave twenty years ago. So some people never learn. So it's all the more imperative that we deepen our understanding of the family doctrine. And it's relationship to God. I saw part of I didn't see the whole of it, a video of a celebration in the NSW University, on the treatment of sexual practice, Chastity and so on, that put me off so much that I left. Father stayed for that video. .. It was I thought, I couldn't quite put why I objected to it. But in the end I was doing something else, and it came into my mind, that the whole approach was taking it for granted that the teenagers to whom it was addressed were a group of bikies. That's the level at which they started the treatment of sexual things. and I thought it contravened the deep principles of virtue, however Cardinal Gantion gave it approval . So there you are. People can differ in the way they treat of these matters.

{Church's Doctrine of The Family}

Now I haven't treated the doctrine of humane vitea here, so if we don't know that we can shut up and just go home. Nor have I given an account of what follows Humane Vitea, aris consortio, [2.03] but during the celebrations recently, and especially on last Friday night. The Cardinal said this ought to be read, and read again, and read again. It is so packed with modern presentation of the age

old doctrine of the church concerning the family that it is quite indispensable that we get it into our heads the whole of that doctrine. And he said that when they were preparing for the synod of which this was the fruit centered on the family, people came to Rome representing their catholic organizations that said they were, especially since about 1930, various catholic organizations that were devoted to the Christian family and Christian love and so on. And the general impression they got in Rome was that the leaders or representatives of these organizations didn't want the church to be talking about the family. It's not the family we're worrying about; we're worrying about the couple. So they said what a strange thing after the 1930 Encyclical ... in which marital love and companionship of the persons concerned was dealt with at great length. Because there were almighty rows going on even then about what was the purpose of marriage? The catholic organization that drew up as a result of that encyclical got the thing wrong, and turned the couple in on themselves. And they left out of consideration the children. And so they were quite annoyed at the authorities in Rome for wanting to give a whole synod to the family and an exhortation on the family. Cardinal Ganyon said that you have no idea of how this present pope has centered all the church's action on the family, not in the sense of blow the couple, but for heaven's sake don't let the couple think that marriage consists in only being a couple. They are the origins of love and life. [4.01] and they are absolutely inseparable of course you know that the revolt against the church isn't based on humanea vitea. It's based upon that simple divorce between love and life. Now of course once that's done, anything will happen. But I've said I'm not dealing with that so I won't deal with it anymore.

{Catholic Interest in the Trinity}

So I've taken a slightly different approach. Let's take a look at what I've written down here. and I'll be able to ask some questions. So to some extent its based on the fact that while we all piously believe in the Blessed Trinity, Sheed says what an extraordinary thing it is, that Catholics by and large don't take any interest in the Blessed Trinity. Never think about it, just hold it. Half of them almost half wish they didn't have to hold it. It's a very strange thing, so this is based on some modern developments in theology and I can only hope to interest

you in it without going into it fully. So it's a thick book, and I've only got a couple of pages here, so let's have a look. [5.00]

{Role of The Church}

Feminists I say are on the warpath. They can't stand the family. The Church however stands in their way, as the family of God. and the defender of God being the originator of the human family. But that's not the church's major role. What is the church's major role? It is to involve the human race which is a mighty cluster of families when you think of it. In the revealed family of God and the three purposes. First of all, all must have the revelation brought to them and respond to divine revelation by the activity of faith. This enables them to worship God for Faith is the adhesion to God. We define Hope and then Charity, and it is manifested in worship. Every time we go to mass, the whole thing is expressive of faith or hope or charity. It's built on Faith. It's expressive of Hope. Hope in the great consummation of divine faith.

"Every Spiritual grace,

May we all be perfected,

May we see you face to face,

We believe in the resurrection of the dead."

Everything is pointing towards the object of hope. Which is the resurrection on the last day, and it's all done out of a love for God. But it's just the same thing as faith, hope or charity, it is religious worship. It's a distinct thing, but you can't really separate them. You can talk about them in a distinct way. Well is worship enough, not quite. Thirdly, humans are to live as one in the divine family. Charity derives from the Holy Spirit. We worship we receive Our Lord in the Eucharist. We invoke the Holy Spirit; it makes us one, or deepens our oneness. Then we have to live according to that oneness. And I'll try to describe it. The Charity derived from the Holy Spirit [7.03] comes by all family members by a conspiracy of hearts so that God might be manifested and his love reach all through all. That is how, even in that blessing of the scapular. That's a very strong sentence isn't it. ..

Now this light of the church must be seen in behavior that reflects God's goodness. Now being in full harmony with the divine Lord with him, with our human nature. That's why it's important to be good because we have to manifest God.

At the center of this triple way of looking at the church stands worship. We are to believe in order to worship the one in whom we believe. We are to derive strength from worship to live as the people of God. Just as the embodiment of Christ begins God's temple of the Holy Spirit, these are the three great names of the church. Well one of the church focuses on the human person in the family, the church begins there. [8.02] To have him worshipped on that firm basis. To involve him in cellular groupings in the light of high moral action.

{attacks on The Family}

No wonder the church resists the feminism onslaught. We're not entering into the difficulties that families have. The pope mentions them all in this apostolic exhortation. [8.23] Children rebel against parents and there's no unity but that's not the ideal that's due to all kinds of strange forces at work. and the Feminism movement wants to gather all these strange forces together and to disrupt the family completely, by all kinds of legal enactments and putting different ideas into the media. The feminist approach seems to create a deplorable high in people by conditioning them that we can change the family into something more relevant. So there's nothing wrong with variations on living. [9.01] There are alternative lifestyles to marriage. If one's sexual orientation isn't to the other sex, then arrangements must be made legally, civilly politically & economically so that such persons aren't disadvantaged. You've all heard this claptrap. I could go on and on with the jargon. You can read it any time you like depending on what programs you watch, what magazines you read what seminars, workshops or encounter groups you attend. You can sense a giddiness in people as they seem to exult in the possibilities ahead of us and away from the traditional family. Catholics also lament that so many of their marriages are lost and take religion and marriage so casually. Not worrying at all about living in sin or don't worship on Sundays as if they knew nothing of what the church teaches.

Some of them do and some of them don't. Not to worry some people say. People can't learn anything much. I just popped this in because I was astonished at the news item you might have seen in papers before. Look at the astonishing ignorance that the papers have reported of the American scene. Did you see that Well look at this, many Americans couldn't point out where American was on the map. [10.11]. No Idea. They showed them a map of the world. Where's America? and a lot of Americans couldn't point to their own country. So how are they going to learn the Humane Vitae and all these things? .. Yes I saw him say that. ... He lives in a little backwoods ... So a lot of teaching goes on but that doesn't mean a lot of learning goes on. So are we to despair? At times the temptation grows, when you consider all that the church does teach about the family. and the lack of interest in it that is almost universal. You do wonder how things are going to improve. Now the recent week of celebrations for the twentieth anniversary of the humane vitae showed the basic solution.

{Transmitting The Faith}

The cardinal brought it out nearly every time he got a chance. He basically said this; my mother at school, learnt in order to transmit. When I went to school that was never mentioned. Rather they said 'when you men grow up and get married, bring them here and we'll look after them.' No saying, you've got to learn it here because you've got to hand it on to your children. You never heard it at school; I've never heard it at school. My mother took it for granted; we all took it for granted then. So the result is, neither the family nor the school does it very much now. Both complain about the others. So it's beginning to change a wee bit, but at any rate, the principle is clear enough. Whenever we teach let us make as it clear as crystal that those learning should do so in order to transmit to their children [12.00] and more than that now, as the pope has been saying. and being involved in families, see that families interact precisely as holding the truth and being responsible for its propagation. I mentioned this to somebody the other day and they said that's exactly what the Jehovah's witnesses are doing at this moment. They don't come round, they bring their families around now. The father, the mother and the children, in order to have an influence on another family. Now the idea is good. What they say isn't so good.

{Final Destiny}

So what is the truth about families? First we look as the church always does and insists on doing, she doesn't care a thrupence whether we like it or not. You've got to take man completely and in the whole context of his life. So we look to the final goal and destiny. Nothing unusual about that, communists do it all the time. They've got a vision of what's coming up in the future, now we must have that. Well what is it, We're all called by God, to do what? to reach him.[13.04] How? by worship based on faith, hope and charity. We're called to worship him finally, not through faith, hope and charity, but by seeing him face to face. Having our hope fulfilled, and with white hot charity and love. We're called to undreamt of companionship in this God-centered eternal life. and in resurrected bodily souls. Moreover, The universe will feel the transfiguring power of God at work in Christ, his almighty son. The same power of the Holy Spirit at work, in the son's risen manhood. .. Glowing in his majesty, in our spirit souls for that vision and fulfillment in resurrection and in charity. Not fulfillment that means the fulfillment of Hope. The vision fulfills faith, in the sight of God, is the fulfillment of Hope, and then charity is perfected [14.05] So the Holy Spirit enables us to have the vision, fulfillment and charity that sustains the worship of heaven. The Holy Spirit then brings about that in our bodily beings that will reflect in their beauty and majesty the intensity of the vision and so on, in the human soul. So on route we have to know Go's with the knowledge that means Love and Worship. That's how we used to say it. Why did God make us? To know love and serve him.

{Worship}

The knowledge is a special sort of knowledge that gives rise straight away to love. and the service of worship. Then of course as you worship someone, you want to do what he wants. It's always the case. You always imitate and identify with what you really do worship. Now one woman says to another, ' Your hat darling is divine' [15.02]. That means she's going to rush off and get one just like it. If she worships the hat, that means she's wishes she had one like that. She's goes off and buys something similar, but of course when they meet and they have both got the same hat then they don't worship each other's hats do they.

So that's the final destiny, it's always regarded as a threefold one. The beatific vision of God, The resurrection of the body and companionship of others, and then all that taking place in a renewed universe. We should keep that in mind you see. That's what's been revealed to us. Not the details, the fact. And it's all the work of God, through the agency if you like of The Holy Spirit linking us and the universe with Christ. So that what is in Christ, as it were, will surge into the whole universe and carry out that triple transformation of the mind, our bodies and our surroundings. So on route then we have to have knowledge that means love and worship, but we begin life in such a minute form.

{Reasons for the family}

It was said during the conference recently that God could have made us all adults without parents. The cardinal said it, so who am I to contradict him. But St Thomas Aquinas warns us that is normally quite useless to say what God could have done. Because the immediate response comes, 'Well how would you know?' All we know is what he has done. It's dangerous to say what he could have done. Could he have made us with two heads? Some people say yes, well you'd say, well how would you know? Having two heads is idiotic, God can't do anything idiotic. God could do anything he likes. Oh yes. But he only likes what's good, sensible. .. You can see there are traps there for young players. [17.03] however is there any point in making such a thought, supposition? Normally it's useless, but a little daydreaming helps us to realize what he has done. He's initiated the great movement of human persons to their final destiny, how? By creating a spirit soul for the fertilized ovum resulting from the intimacy of two who are one. He's entrusted that life to them basically not exclusively, for its orientation to him, in that heavenly destiny just recalled. So if the parents, and those who depend on parents, don't do anything to the child, the child will be disoriented. It will not move to its God, it will just go its own sweet way. God doesn't do anything; he said I told you to do it. If they don't do it, the child suffers. Well why did God do that? Would it have been better if he'd made us all born adults and gave us infused knowledge about himself as he gave Adam? [18.01] He made Adam grown up and sufficiently intelligent to give him infused knowledge. Adam didn't have a mother or father to tell him what day it was. God gave it all to him and so

he started off on a mighty footing. Well everything exists to help us, to be oriented to God. So it makes sense to have the immediate circumstances of our lives help in a fundamental fashion. So it doesn't take much to see that the two parents who are one in their parenthood, are meant to convey to us when we are growing up, an insight into two aspects of God. The two modes of loving that we associate with a father and a mother are meant to stay in the mind of a child as a permanent basis for understanding God's love. He is the origin of fatherhood and motherhood. He's not a male or a female. He's not a human father or a human mother. But the human fatherhood and human motherhood, the masculinity, the femininity are the planning of God. But the feminists call him she, that's idiotic. God is not a woman, he's not a man either. But he has revealed that that's how he's to be spoken about in the male language. He never she, but he manifests, I didn't want to develop it, in scripture that as a mother loves her offspring, so I love. How do you think that I could be less loving than a mother is with her child? It was I who made mothers love children. Surely to God I know how to love as tenderly as a mother, but he's not a woman. So again there are traps for young players all over the place. At any rate you can see when you are taking comparisons or dealing with principles you always imagine things at their best. You don't worry about a drunken father and a dreadful woman bringing up a child. If anything goes wrong, you always take things at their best to see what the divine plan is.[20.05] So from the very moment of starting, the child gets a mighty double basis for later on when they talk to him about God. Where do you think we come from, but we've shown you, where do you think it comes from? God is the originator of all this, so the child grows up with a fine concept of God. But our task today isn't that, anybody can see that. The Africans and the pagans and Jews, everybody can tell those things. They come to the human mind very readily. But we've got something deeper we want to concern ourselves with.

{Blessed Trinity}

After a long preparation, the God whom we're talking revealed to us who he really is. God is Father. God is also Son. And God is also Spirit, Holy Spirit. The same God is Fatherhood at infinity. He is son ship at infinity. He is breathed forth love at infinity. The question we want to ask, and it forms almost a theme of that

big book there is. Does the family as we know it give us any intimation of the blessed trinity? In such a way that we only have to think of the family and we'll have an abiding experience to help us believe in, worship and live with and in the blessed trinity? On the side of every page, I've given something about God to compliment what I've put into the text here. Parents are called on to see to their children's rebirth, new birth, heavenly birth, as the children of God sharing Christ's son ship in the Father, Son and Holy Spirit. That is in the church. Now I'm just leading up to something I'll say at the end ..

The answer to what I've just asked is given in different ways. Some people say especially today[22.02] that our relationships as persons in the family, and elsewhere too, are based on the divine relationships but they don't explain it. We've heard that quite a number of times over at the conference. We now know that our personal relationships are based on the relationships of the divine persons, where the three are one. So we should be one. Well that's a statement, but its not very clarifying. So this big book, this is the only book I've seen that deals with it in great length and goes into it in much more detail. In a wonderful treatise on God. That's it there Lums sthere primordial by a Jesuit from Belgium .. We can read what I consider a magnificent development of the tradition of finding God in all things. As I went to write Father came in and I forgot to write the number of the page down. Espci pages, that's when you came in, so I'll look it up for you and tell you later what it is. In case you want to read it sometime. We all should have been taught to link Power with God the Father, That's what we say in the creed , 'I believe in God, the Father Almighty.' We should associate Wisdom with God the Son ,and Beauty and Love with God the Holy Spirit. Not so many people do that. We generally stop at God the Father, but even in itself that is a wonderful part of our Catholic theology. Why do we link power with God the Father, wisdom with the Son and love with the Spirit? If you want to I can tell you later on, but I haven't developed it here. It's got a touch of humor about it as a matter of fact. But more can be said, let's look again at the family. Before we look at the family, we can start right down at the bottom of the universe. Here you see I was in a little bit of conflict. There was so much there that I said Oh my Gosh [24.00] what am I going to do? How much am I going to put into this? So I just

gave a hint as to how this book develops the truth. We could start way down at the level of atoms or molecules. Now we've all seen photographs of molecules in the Papers these days. The more they photograph them and peer into them the more astonishing they are, but what is the most astonishing thing about the atomic and molecular structure of everything in the universe? And it moves up, is there any law running through it? And they discovered there certainly is. What is it, what do we find everywhere? Three relationships.

{Giving and Receiving}

Everything there is gives, gives of itself. Everything receives from its surroundings. And everything is harmonious. Now I could develop that and its absolutely intriguing. I'll just put in one little point to show you how intriguing it can be. The tree for example, in other words you can't say[25.01]. I should have read that correctly. Everything gives, everything receives and everything is harmonious, in these giving receiving relationships. In other words you can't say that the tree is half giving of itself to its surroundings or half receiving from the sun, the earth and the air, as if you could cut it down the middle and say this half of the tree is giving and on this side of the tree its receiving. No the whole thing is giving and the whole thing is receiving. and yet there's a perfect balance and harmony in those two distinct aspects. You've probably learnt these things in school where the trees breathe out oxygen all the time, whereas we breathe out carbon dioxide all the time. The tree takes in our carbon dioxide and we take in its oxygen. See the giving receiving all the time. A flower gives itself entirely. It gives it fragrance, its shape and its beauty. Pouring it out all the time. and yet it's completely dependent on the sun, the air, the water and the earth. and yet look at the harmony in those two relationships that it has. Our friend says that's an intimation of the blessed trinity having created everything. So we move up quickly because of time restrictions.

{Animals}

We could go through the animal world and see intimations there of what happens there among us humans. Now remember since Darwin, we've looked at it the other way round. That we're like the animals. It isn't that at all. It's

rather that the animals are something like us but the difference of course touches us and makes us look on them with great humor because they look like us in many respects. The emotions and passions that they have are a reflection at a lower level of similar emotions and passions among us.[27.04] and they amuse us intensely at times. Of course you do meet the lady who says that whatever about other people's cats, her cat is intelligent, and her dog smiles at her. But smiling is a sign of intelligence so the dog's got intelligence. Has he? Not one shred of intelligence. You tell a dog a joke, tell him today, tell him tomorrow and tell him every day, and the smile will be still be the same whether you tell the joke backwards or forwards. He can't see the point. He has no idea what you're talking about. But he can react emotionally to what he links with things with his senses. You talk about walking; you've got a problem on your hand haven't you. I know people who couldn't say the word walk, because the dog would come belting over and jumping up and wanting a walk, so we had to spell the jolly word. After a while the dog got a hang of the word spelling and did the same thing. Does it mean he's intelligent, no. They have acute sense knowledge, they have to in order to survive. So we could go through them and see the same law of giving receiving and harmony. How do all those various animals and all the different species. How do they survive? Well, all these marvelous films we've been seeing on the ABC or whatever it is, about our own country show the extraordinary interlocking and interrelationship of all the different species. [28.30] same law at work, giving, receiving and a harmony.

{Humans and Angels}

But now we come to humans. Humans, but I mean the human race taken in its totality. So what is a human race? It's one species. There are millions of animal and plant species. But there's only one human species. There are countless numbers of us based on our having a material component in our human nature. None of us exhausts the possibility of the human species. But what about our angel guardians? Our angel guardians do exhaust the possibilities of the species for among them each one is a species. Shows you how great the spirit beings are. Every one of them is the equivalent of a race. They exhaust all the possibilities in that particular line. So have a bit more respect for our great guardians. He's one

species, each angel, but virtually, not actually, many persons. Among us one species and many actual persons.

{The Divine Nature}

What about our Creator? There's only one divine nature. The divine nature is called technically singular. Nothing like it, just there. Not two of them or anything like that. Whereas there are millions untold numbers of angelic beings. Each one is a species.[30.01]. They're all similar beings, they are all created spirit beings. But God is singular. .. It has been revealed that this one singular divine nature. Other words can be used about God; Divine being, Divine Essence, Divine Substance, they're all used in catholic thinking. But all that goes with spiritual nature as such namely intelligence, love and power and all virtues. All that is not a singular person but a communion of persons. These persons are interrelated by being originating and originated persons as Father, as Son and as Holy Spirit.

{God the Father}

In the everlasting now of eternity, The Father is always related to the Son as fathering him. Not as having fathered him, but as fathering him now. Not as something that's incomplete that's got to be completed, but in a fullness of fathering. We have to think of God. That is going on all the time, but there is no time in God. Going on now, but the now has no before and no after. It's a ceaseless and endless now. Even with us now is , where is it? So there's a now-ness in God and it's a fullness of existence and the fathering goes on. Similarly The Son takes his origin from the very substance and nature of The Father in order to be his living image. Human generation is described as the bringing forth of a living person from a living person in the very likeness of that person. Or I should have put more accurately in the very likeness of that person's nature. In Latin it goes generatio (generation) origo adventis (the origin of a living being) davi lentay (from a living being) scomiompto onchipoio (by an internal bond) inceveritudinum venturay (precisely to bring about the similitude of nature. It's a very beautiful succinct expression. That's what son ship or daughter ship is. Human generation, we're born as humans from humans. We're not lions. We're born into the same specific nature as our parents. As sons or daughters we're the

images of our parents that is as possessing their human nature, and even human nature with their characteristics.[32.41]. So the son in the godhead is the infinitely perfect image of his father as having the same singular nature as his father in every respect. We humans have the same specific but not the same numerical nature. God's nature is singular. .. In the same everlasting now for eternity.

{The Holy Spirit}

The father and the son mutually make a gift of their persons to each other in an infinite ecstasy of communion and togetherness. The one breathing forth of love by the father and the son is the Holy Spirit. The word spirit there means breathing, holy breath. The father and the son put their one singular godhead into this breathing forth of mutual love. I should have put something like they put all the power of their secular godhead. In other words it's not just a sentiment they have.[33.41] The whole godhead is involved in the breathing forth of this mutualness, of self-giving between father and son. It was revealed to us, we would never have guessed. So the Holy Spirit is God too. He is consubstantial with the father and the son in the copossession of the one godhead.

{Frank Sheed}

Now if you want something marvelous about that. Get any book of Sheed's *Theology and Sanity*, one of his famous, *God and the human condition*. He must be I'd say the greatest theologian on the blessed trinity in the past few years. But distinct from this man who is a priest and professional theologian, but for writing about it in a way that's in the intellectual order of things quite exciting, you won't find normal theological writers who .. He must have a very special charism to write so well. You see the holy see honored him . They've never honored a layman before like that. They gave him a doctorate of theology. Never been given to anybody else as far as I know, a layman like that. I'm sure it's mainly for the way he writes so well about the blessed trinity. So in God there is perpetual fathering, and that's the father. Perpetual filiation, *philius* is the Latin word for son. and that's the son receiving all from the father. And that's perpetual communion of self-giving. Of father to son and vice versa and that's the Holy Spirit. And this God is the creator of families.

{Seeing God in Families}

So you would suspect that he has intimated in families something about that inner world. See the divine communion of persons reflected in the human center. Its only, the way he does it is this, let's look at it, there's one nature and three relationships even among us. There's one divine nature, and three relationships. The relationships are persons there. What about us. There's only one nature among us, one specific human nature. [36.02] And we're related in three ways, we all give, we all receive, and we're in a communion of spirit precisely on the basis of what we give and receive. That sums up that book and treatment, four ways of doing it or five. God is light and we cooperating give light. God is light and we transmit light. God is beauty, we create beauty. God is justice, order, we do it. Now let's have a look at this quickly. The whole human race is capable of giving life.

{Parenthood}

We're all parental potentially. But we're sexually so. In Latin *secto* is the Latin word for cut. So God has cut us in two. So the ability to transmit life is half there and half there. We're sexually so, that means our parenthood is shared. To make us potential fathers and mothers. [37.00] But we must be one for our divided power to be fruitful. The oneness of marital love in the marital bonds and then marital congress shows us that generation and conception, right, comes from love. and that is inseparable from it. Each family in the human race experiences this. When illuminated by divine revelation we can all see. Human generation by the father, and conception by the mother as one vast intimation of God the Father. Of God the Father who generates his son by conceiving him as the word. Sheed's the only one I know who's pointed this out to us. You see Our Lord has two great titles; he is the Word of the Father and the Son of the Father. He's the Son of the Father, by being the Word of the Father. The Father conceives a word in his mind. In that word or that expression that is in his mind he puts everything he has not a partial conception, a partial expression, It's as mighty as the godhead. It's a person.[38.15] Its a conception, but it's been revealed that that person is the son of God. God generates him, so isn't it interesting that the

two things that are divided in us, generation by the father, conception by the mother, fact back to God, and there's the son of God generated by his father as the conceived word, in the mind of God. Now we think that generation and conception are much more concrete and get-at-able than what's going on in God. Of course it is, it's much more get-at-able by us, that's why God did it. So we have something very definite to base our thoughts upon as the church taught us about God.[39.03] God says well now you've got something already. You conceive don't you? You generate don't you. Where do you think it all comes from? Now the pagans must say well it must come from God. We know now, that we can trace it back to God the Father, who thus intimates his being a divine person, a real father by bringing about in us a generating fatherhood and a conceiving motherhood. It's so funny, and we think it's funny; God the son hasn't got a divine mother. God says I wonder when they'll learn. He says it's the other way round. In order to help you realize. I didn't make you individuals coming from one person, because if you come forth organically as a human you can't be conceived. But I made you conceived in the womb, and thus you were generated. See you can get the hang of it a bit, ... The material we have to play with, enables us to think more realistically when the church teaches us[40.15] that the son of God is the conceived word, and thus is the generated son. These words aren't metaphorical they are true, but of course they are true at infinity. That is we have no idea really of how mighty the conception and generation of the son/word is in the godhead. We have something to use that will help us that's all. So parents are to learn that God is not only the author of new life born in their midst. They should learn that they are not only God's collaborators. That's the correct doctrine quoted from *humanae vitae*[41.01] and the *viliaris consorsio*, but that they image forth God the Father. So it's not just God the Father who images forth God the Father. It's the Father and the Mother who image forth God. Secondly we're all sons and daughters of somebody or other. We receive by being sons and daughter. We receive our nature from our parents, and our education towards maturity from them or under their overall authority. My dad didn't teach me everything, but he sent me to school, and he introduced me to uncles and aunts and grandmothers and friends. We learn something from everybody, but in a way you can see that it stems from your father and mother. In the best order of things, they're in control

of who you mix with, whom you learn from. It doesn't always work out like that but you can see the point I'm trying to make [41.58][end of side 1]

{The Son of God}

He is true, natural, real son of God himself. Well if you really hear someone say that well you'd say, I don't believe it, it's impossible. Well aha. Now you're beginning to think. Well yes. Who could possibly guess that that man there is the true, real, natural son of God? Well that means he must be God. Of course, if you're the son of somebody, you have his nature. If you're the son of God, you must have his nature. There's only one nature. Well that man over there must have the divine nature. Spot on. But.. But .. I can't see it. Of course you can't. So we have some in our midst today who don't believe it anymore. I read a book/statement by a priest the other day 'whatever else about Jesus, he's certainly a human person'. The Catholic Church says, 'well whatever else about Jesus, he's not a human person'. He's the second of the divine persons. Namely the Son. The Father is the first person. Then the second person must be his son. and that's who Jesus is. But by the way some people talk; you'd think he was just our pal from around the corner. The most extraordinary way they have now of demoting Our Lord, his true identity. However we're not worrying about that at the moment. Now, they do a lot of writing now about what a son is as such. He's the true son of God. As such therefore he is the revealer of God the Father. That is precisely as son. Now we have the same idea. Somebody's a chip off the old block. No wonder he's such a fine fellow, that's his father there or what a marvelous father he must have if he's like that. We always link a son with his father. So what's that all about? [2.00]

{Growing Up}

Among us then, just indicating a few more points about son ship. and we need to know this because heresies have been built up on people not understanding these points. Among us conception is one thing. Growth in the womb is another and birth. Then maturation is a third thing. Thomas Aquinas says, 'Conception, then birth, then the growing till the person stands in front of his parents as it were equal to them by having received everything from them.'

There are three phases of our growing into fullness of our manhood. So let's imagine this situation not only at its best but as way that's impossible as you like. You can imagine our parents for example as embodying or being in touch with all that can be transmitted from the human treasury. Just imagine that. Everything that's been available, imagine your parents, you and all backwards, everything in the realm of the intelligence. everything in the realm of the will. All that was good to know, and all that was good to do. Just imagine that. We can imagine offspring of such parents reaching the maturation point of standing before such parents as having fully inherited all that's available in the rich treasure of mankind's accumulated wisdom, knowledge, science, culture, nobility of action and aspiration. And then we have a pointer to the son of God. He is there with his father, but his conception as the word of the father, his birth as the son of the father, and his full possession of his divinity as standing before his father in maturity, is all the same thing.[4.00]There's no slow growth in the son of God. Nothing but infinite actuality.

{Arian Heresy}

And yet the whole world was torn to pieces by Arias who denied that. He said every son is inferior to his father. Jesus is the son of God, therefore he must be inferior to his father. There was a time when God was not father, and when Jesus was not son. God had a son made, he was not born. And that tormented the Roman world, and thousands of men and women were butchered mercilessly over those things. I'm just reading a story on it now by a modern church historian Carol Woran, Carol. Never read anything more thrilling, than the war that went on with Athanasius, such a mighty giant [5.00] one of the greatest men that's ever lived in the world's history. And Carol said he had to be. God had to accumulate all gifts, natural and divine in him to stand up and for 45 years, virtually it was Athanasius contra vandum, Athanasius against the world sustaining the dogmas annunciated in the 1st council of Nicaea about Christ being the consubstantial son with his father. Now to us we just trot it out Sunday by Sunday and it's no problem. By jo there was a problem then. So these are points taken from the best of our theology. So all of us are involved in a situation that can help us relate to, know, love and worship the Son of God.

{The Holy Spirit}

But there's more than that. This is where it gets a little bit harder. The family isn't just parents and offspring. Parent pointing to God the Father, Offspring pointing to God the Son. Its certainly Family not just generation, conception and birth. Nor is it just the education of offspring to maturity. The family'sade one by love issuing from the parents to the offspring, and being returned from little eyes and smiles to the parent's ecstatic hearts. Back to their one heart. Now we can gain imagine this at its best. We can see the spirited that is the forth love of parents and children into parents. Coming into children from parents and then back to parents from children. We can see that going on and on and making the family one communion of persons. The pope goes on for ages about that in his documents. It's a love based on something.[7.00] Something held in common. It's based upon the communication of nature and cultural riches from the parents to the children. You often read it, I saw it somewhere the other day, the delight of parents when they hear their children say the sacred words concerning God. These little mites grow up and they don't know anything, and you whisper into their ears or tell them how to say the words; God, Mary, Jesus, Whatever it is. And they say them and they'll say them after a while, but they will say them as well as you teach them. I can't remember quite, but I remember some prayers my mother taught me and some my dad taught me, just vaguely, and some of them I can say better than the others meaning one of them taught me better than the other. Well that depends on how the transmission takes place. We're not into the pastoral side of things, we're just into the ideal form of things. So we imagine then a spirited breathed forth love [8.00] and it's based on the communication of nature, you give your nature to your children and then you give your cultural riches, The pope goes on and on about that. Everything available in the human order and everything available in the ecclesial church order.[8.15] that comes from God. Well it all comes from God eventually, but from the church it comes directly from God. And all that can be passed on. It's a sheer giving. Parental action is a sheer giving action, communicating action. That's one side of it. Then this love that binds them together is based on a recognition of parents as the origin of life. Because I have my father and mother's nature. And the origin of

light. A lot of the light, cultural knowledge or awareness in me is due to my parents either directly or indirectly. Now when I acknowledge that. i acknowledge that what I have is due somehow to them either immediately or mediate. And when they see in me what they have communicated to me, it's on that common possession of what they have and gave me. Common possession given and received, that the mutuality of love takes place that points to the Holy Spirit. See it's a bit subtle, but I'm sure you get the general idea. It's based on the recognition of parents as the origin of life and light by the children which is sheer reception. I didn't give it to myself it was given to me. Both now commune in human nature at its best, that is as matured, illuminated, virtuous and good in every way but precisely as, and formally as given and received. Both feel the one exultant delight issuing from their hearts, binding them in a communion and society. Hard to put into words [10.03] but expressed in gifts, embrace and kiss. So there's a lot in Thomas Aquinas in those manifestations of this love and the Holy Spirit has those names given to him too, "the Kiss", that's one of the names given by all of our great giants in theology to the Holy Spirit as the expression of the love of Father and Son. .. And so we all have some experience to know, love and worship the Holy Spirit, he's not just a sentiment in the divine heart of Father and Son as family love is a sentiment in the hearts of the parents and the children. It gets expressed in a kiss or hug or smile or gifts that's an indicator of sentiment or movement, a sense of being at one. But in God it's a person. He is a person. Now look at it quickly and imagine the family involved in it. The other realms of life-giving, beauty and order. And this book is quite exhilarating on all that. Bring all the life-giving ability of the race into focus, and you'll see the same kind of thing, a parent-type giving, son-like reception and a communion of ecstasy in the copossession of something given and received, see all that points to God. God isn't just some, we have to believe in the Trinity, but it's a nuisance but we have to or something. It's absurd. It's we the catholic Christians who now know the secret of the universe. .. So what about this life giving ability of the race?

{Life-giving and Inventions}

Well he takes it in the realm of inventions; somebody invents something and look what he does. He'll sacrifice everything for perfecting the invention. For

money, they never think of it, for self-satisfaction, no. To give it to everybody. See inventors bringing their inventions, which is their offspring, to perfection, look for example at Esawich in Western Australia. Look at what infinite pains they take. He might make a lot of money, but he's not thinking of that side of it, but it's for all. All can benefit. And what communion between an exultant inventor perfecting his invention, and the rest of us benefiting from it. There's parenthood, filiation and spiritual communion at another level different from the biological, cultural one in the actual physical family unit. But you can see that it analogous, there's a comparison possible there.

{Beauty and Music}

Follow this by seeing the world of beauty. Beethoven gives us the sixth symphony. Now in his day all he could would be to get fellows to play it together in a concert hall.[13.02] But look what happens now. Nowadays the whole world can hear it, and possibly better than if they were able to play it even in Beethoven's day. What a parenthood, and affiliation and a common spirit is there. In the world of music, they're like Beethoven's children. See that's how they fire the analogy. At a concert see the expression in the exultant communion in the clapping. It sounds as if it could go on forever and ever. I've been in situations like that two or three times and people will not stop clapping, they can't they are so pleased. So imagine if Beethoven was there on a stage see. Now imagine the joy he feels that what he has poured out of his heart is received by the entire world. We couldn't do it to save our lives, we couldn't write two lines of melody, but he wrote the sixth symphony, poured it out for gain or money, not at all.[14.04] So that we would have it. You see there's an intimation of the blessed trinity. The pouring forth of internal riches to be received so that we have an affiliation or a son ship in him regarded as a musical father. You see the type of comparison can't you. But the whole point is the final of it. The communion of him and us in the music. But not just that, but in the communion in him knowing that he gave it to us and our knowing that we received it from him. Then the exultation takes place. Well I've never heard anybody who can depict that as this father does.

{Law and Order}

Think too of the further world of Justice and Peace through law-making, law-loving and observance. We have the canon law of the church although I've left the question of the church to a side issue.[15.02] but there you could see it, there's a body of law. It comes from the heart of the Catholic Church. You don't talk about people who dissent, disagree or disobey; we're not talking about them. We're talking about good people who take that and the pope wants everybody in the world to embrace the entirety of the code canon law, get it into our hearts, love it, and observe it. And when we do we say, well isn't that nice, we say, you did it, you made the law and we love it. And now we are at peace, because we all know our obligations and our duties and we are orderly in a condition of justice ... That's the idea. Then to sum up those different things you can see it going on all the time, even as we're talking here. But you can see it at oratory at the high level. Last week we heard Bob Santamaria talk to us. Now there's an example of what I put down in those last couple of words [16.00]. See mighty speakers communicating the greatest insight into truth, goodness and beauty or the other things we've been talking about. Supposing someone could talk to you and explain fully about the family, about beauty, Beethoven, about order and justice, and about inventions. Knew it all, and could say it out to everybody. Well nobody can do that, but supposing somebody could. Well you see what you do see. A man like Santamaria's talking you hear a pin drop. I went to speak frequently over there, but not on your life, not when he was talking. Everything he's got, has a vision in his mind of what's true, good, beautiful comes out. And we're all enriched, mightily enriched. And he's delighted, not if he sees me going to sleep he's not delighted. He's delighted to see us intelligently appreciating it.[17.00] There we have it in common. He's gave it to us, we've gotten it. He hasn't lost it. He's given it to share it, and we all coposses it as having been given and received and then there's a sense of communion and joy. That's a pointer to God. What rap our, to see a world audience enraptured, engendered so to speak to affiliation of truth. And what rap our, communion, sense of oneness between both, expressed perhaps in a great sigh of happiness. See how we image the God who made us. Then on the P.S. on another occasion we can deal with the marvel of the family of God itself, that's the Catholic Church, manifesting the trinity of persons there. The church is all giving especially through the father bishops. The Holy

Father. They give all the time, that's what their function is. And that the church is all receiving as we hear and heed [18.01] what we are told. And it rejoices in this fatherly filiation communion in the Holy Spirit. So the blessed trinity is intimated by the human family, but its revealed in the divine family of the church. But seeing that its half past three take another hour to do that, so we might do it on another occasion. So I hope those few ideas give you something to go along with.

[end of talk clapping]..

{Questions}

The pope is the divinely appointed guardian of the unity that's based on the proper explanation of the tradition in the church.. [feedback] .. so the unity of the godhead is seen in the unity of the church and then its reflected in the unity of the family, that's why it has to remain till death and why everything in it must be integral, nothing interfered with. [21.20] because the family is a mini manifestation at the human level, you might say, of what the church is. ... and the enormous stress given there on the unity of the church could be surprising but as the various deformations take place, see instead of what I said there at the P.S. , namely that the catholic church is the manifestation of the trinity. It is the unity in copossession of Godhead. See the Church is that. We coposesses God in the church, by giving and receiving. You can't find it yourself, you can't give it to yourself. given to us by the God who is there acting through the social agency of the college of bishops. But not only through them, but theoretically everybody in the catholic church contributes to my knowledge of God. It's just one variaged presentation. You can say something to me about what the church holds and I'll say well I've never heard of that before. Never thought of it before. A new insight. Everything we say is under the full action or control of the one to whom God's father appears. Most of all namely the college of bishops. and then they themselves have to be the receivers. The very time they are teaching us, they are receiving into their minds a certain fullness of catholic truth [23.01] from the church itself. The pope ponders on what the church holds, examines it, receives it all in its being, and then when he considers it right, he then teaches us something we didn't know perhaps or something we did know. So there's a marvelous giving

receiving. It's not as if we're all studying the same book and the pope comes up with something and we read it and we say, yeah that's not a bad idea you've got. We don't do it that way. We listen to him. Try to take it in, then we can try to back it up with books. And the one who enables us and enables the church to speak, and the church to hear and heed is the Holy Spirit. You see the Father giving, the Receiving Son and the Communing or the Communing Spirit is almost visibly seen in the Catholic Church. Now we never heard of that when we were children, never heard of it. We knew there were divine persons when you looked at the church [24.02] . Now we never ever linked them together except that the Son of God was ... , but in the theology when I was finishing up in the good theology books, in small print in the end of chapters, that sort of thing was coming along, Now the Vatican council has trumpeted in in beautiful study. People still have to read it and see that it there.

{Schism and Dissent}

Now you can see therefore what schism does and what dissent does. It's not only that people are being disobedient; it's that the divine unity itself is being visibly impaired as you might say, by these people. You will not miss it. You are not manifesting the Son of God. The Son of God is the one who listens and hears what his father says and then bears witness to it, and they're supposed to do the same. And you have dissident bishops; you see how dreadful that is. Instead of teaching and giving they're [25.05] you could almost say they're practicing contraception, they will not give what they've got. They've got a fatherhood to give us, and they won't give it. They say in America, they'll promote women priests, they're all for women priests. [25.19] See imagine when they're talking. See they're violating the fatherhood aspect of the.. . So it's a much more profound reality.

{Lefrebrists}

So when archbishop Lefrabre then publicly, solemnly, refuses to obey, or to ask to get permission to ordain. See he's violating not just church order but something much more profound, so that's why the holy see is just so indignant about it all. I don't know what's going to happen, but from what you pick up in

talk, it must be widespread. People are almost at the point of saying well if they act like that, then why don't they act like that with the others? If they're willing to book or use the books to excommunicate him, the bishops and anybody who joins in the worship there. If they go now to the mass, they're excommunicated from people. Why don't they... Well it was in the senatorial the other day, the pope said everybody involved in this in any way at all, must stop and think and not remove himself from the unity, because formal adhesion to this movement now means excommunication automatically. Cardinal Ganyon was asked last Friday about it. What does formal adhesion mean? Well if they go to the mass or to the priests who are celebrating means that those people and the priests are now automatically excommunicated. Because they have to know they were, it's the ordinary law isn't it. You do need to know there's excommunication before you are afflicted with it. Because excommunication is placed on you because you are such a stubborn person who cannot see that what you are doing is not just a mortal sin but one of the three major mortal sins.

{Three Major Mortal Sins}

Heresy, Schism and Apostasy are the three major mortal sins. You attack the life of the church as such ... If you commit murder or adultery or any of those things [28.00], you're dead, you're in mortal sin. You have a hard time in the next world if you don't repent. But they don't excommunicate you except in a minor form. You're excommunicated to the extent; you can't go to Holy Communion, not until you're sorry but until you've asked for divine pardon. But these other three. That attacks the life of the church within you as a member. Of course that harms the church. [28.25] But if you deny what the church holds by heresy, well if you refuse obedience to the Roman Pontiff, or to have communion with those who do obey him, then you are committing the sin of schism, and that is an attack on the church as such, so your excommunication puts you right out of the church. ... They consider him a living saint (Lefebvre?) ... Well as I was saying, you see that's an attack on the reality of the church as a community of obedience. Now the others who are dissenting from the Holy See and teaching dissent, there are penalties in the book for them, but they haven't been applied, so I wouldn't be surprised if there was a ground swell of the protest, it doesn't seem right to be

using the book against him. [30.08] and not using the book against the others. And you can sympathize with that because by and large people aren't influenced too much I suppose by the Lefebvre thing in fact he's holding the faith, but that could be the reason the Holy See's acting. They say of course that's the point. It's much more seductive than the open defiance by Curran and Kung and all these men. They simply deny various catholic things. A normal good catholic could see that that's absolutely out of order, but because of this disorder lots of Catholics feel very drawn towards being associated with the archbishop, because he seems to be absolutely upright like a ramrod, and factored in that that's there plus the disobedience they say well that's unfortunate but, then the pope has to say, it's not just unfortunate brothers. It's an essential violation of divine order, that's the problem. ...(someone else makes a comment) ...

{Old Latin Rite}

Well there's an expression or too in the document *ecclesia* *domini* it's called the *nodo proprio* that the pope wrote to tell all bishops and all the faithful what the story was. There are two expressions there. One about the rightful aspirations of people who are very attached to earlier forms in the [Latin] rite. Their rightful aspirations are to be met, and I'm going to meet them, he said [32.10]. Then he commands all bishops and everybody else to respect the feelings of those who are .. . So I've been trying and I've had to teach two or three groups, and I say, what I think it means is, what you just said that some are much more aware of the need for psychological continuity with their youth. Now that's not only good. That's imperative isn't it. You must have that sense of unbroken continuity, psychological cohesion [32.45] with the earlier stage when they were taught. Now I think the pope's saying well of course that they are a little bit unbalanced as to how they think that must be sustained because we the magisterium [33.00] sustained that. Of course some people indicate that it's changed and that everything's different and they break the cycle .. , so you have to give deep respect to those who have had a yearning for it more than a lot of us do. So it's very good thing and must be safeguarded. ... Well you could appeal I think to something that they may not have thought of, well you say well alright that's what you've always done, but if you think why, the reason was that the church

taught us all how to worship God. It's exactly the same church now that teaches how to worship God. And the worship has to be not only be kept up but to be improved all the time. So the church, the same church then, should be. We should have now an implicit, self-conscious, grown up attachment to the church. When you were little youth, you didn't even know it was going on. You just said it. And in fact it was because the church taught it, and now the same church. So you should use your longing and yearning to be attached now to what the church wants. ...

{Liturgical Abuses in The Mass}

Oh yes they use bad propaganda ... Oh absolutely, I'd tell them they needn't go to mass then. If you see anything that's really on the nose, done by the priest especially, you'd be excused from going there. If you can't go anywhere else go through the mass at home. ... Oh yes, It's alright for us, but if I go to a masses like that, I just walk out. I once went to a cathedral, and something happened to me in mass. As soon as the priest started I said good Christmas and went out. If others wanted to go to mass, they just stayed there. Then I suppose they close their eyes and block their ears and put up with it somehow, but that's bad isn't it. So I don't know how you answer, except, but the only thing they always say is a boosem is non tonelusem. The abuse of something doesn't remove the use of it. In other words we musn't have panic stations, in America, they're all getting drunk.[36.01] So they said alright, we'll abolish it. Of course then it was worse. So it's always a question when there's exaggeration or decay going on. The basic answer is alright; let everything come back to the middle again. But who's going to do it? Who's going to .. The other day Nuncio was giving a talk in Canberra and people got up and said, "What am I going to say to my boy?" Was it you telling me that. No it was Kevin wasn't it. Kevin O'Brian telling us. What was the particular thing. Some silly thing going on wasn't it. And the father at the meeting said to the Nuncio, "This is going on, how am I going to explain that to my boy?", you know there's something wrong. He said go and see the Parish Priest. He said I've done that, it's still going on. So how am I going to explain it to my lad? He said go to the archbishop. He said I've done that. It's useless. What am I going to do to explain it to my lad? Then he said something else didn't he. Then the delegate

blushed. [37.01] He realized he wasn't getting anywhere. He might have said I'm saying it to the papal nuncio. I did it, nothing happened. ... (Listener talks about Greek orthodox) ... [38.00] I did, I don't remember it. I saw those big things, I don't think I've had the heart to go through them all ... Well so true is that that I saw the other side of the stamp of the penny.

{Service of Authority}

I said, I've never thought of that before where it said that theologians or bishops who say, well you are a grown up man; you make up your own mind. Well that's a cowardly copout from the service of authority. Authority as a loving service is meant to brave anything to save a person from their own errors or somebody else's errors and not make up your own mind, whether it's a question of being able to make up your own mind. But they appear to be nice to them. It's a refusal to serve them. ... Well we have to be careful because all those words are there, and a lot of people are quite willing to let the pope be a father, advisor, strong promoter of they balk of him having jurisdiction. Whereas the service, jurisdiction is the service. That is the command performance, the service isn't it. If the pope just advises you then the implication is, well I may follow that or I may not. ... Yes like the Anglicans, they don't mind that. ... No service there [40.00] Well the disarray everywhere will be the occasion for a lot of heart-searching, they can see that well there isn't any other way is there. Even in a human point of view, if the pope isn't in charge then there's chaos. Nothing, because the poor old lamb bishops can't do a dash thing. They meet together this minute on these matters, and they know in their heart of hearts it doesn't matter what they say, none of them have to take any notice. (14 distinct national churches) ... I've heard some very good Russian Jesuit Fathers, Tishvovich, he's right in the middle of it all, he knows perfectly well what to say. He says to his brothers "aren't you ?esprit? Here you insist so much that Christ is the one who presides over the local church through the bishop. Why don't you take it to the fulcaturium? Christ is the head of the entire Catholic Church, he's not just the head of the church you're in. He's the head of the whole Catholic Church. Therefore surely [41.43] (end). *(note I couldn't transcribe the underlined words properly, because I couldn't hear them, and I didn't know them)*